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TUESDAY, July 16, 1968

New York
M 1431 Group I

Mr. Nyland: I hope it works out. We talk about absolute truth as the truth that everybody can agree with. Perhaps it is an absolute truth that it is warm today, but we have tried with that window open. That's why we are sitting here a little close maybe, and if you suffer, you suffer. How you can Work under difficult circumstances is one of the things you have to find out. Whatever you can do... well look Europe is back. Whatever you can do under difficult circumstances will give you two results: one that either the circumstances are helpful, or they are absolutely no good; and when you have enough common sense, you try to avoid Work in circumstances where you know you cannot Work. And the concentration on the simplicity of Work, whenever you can create such simple conditions. These are for a very long time the only ways by which you can actually become conscious or at least where you can have an experience to set you on the right road. There are a few things about Work - keep the door open a little bit. Next week I will not be here, so there will be a Tuesday meeting under the management of one person this time. I do not know yet who will be moderator and anyone who wishes to come of Group I and of Group II is invited. The smaller groups will continue as you know. We will have that open meeting at the end of July, while in the beginning of August, I will be gone again for about ten days, or two weekends. It may mean that I won't be here for two Tuesdays. Small groups continue. We will make a little change in the small groups and this will apply also to all the groups in the rest of the country. That sounds really grandeau. All Groups II will have only meetings lasting one hour, and they will know that the hour is up when they have a 1200 foot tape. Mostly it's question and answers. If any one of the leaders is willing to give a lecture, they can have even a 2400 foot tape if they want to, but otherwise 1200 is enough. In one

you ought to be able to report on Work and give decent answers. As it is now, you look at the tape and you say there is still something left, therefore we ought to continue to talk. I would like to eliminate it. I think it is much better that you concentrate on real Work, discussion and answers that will give you something to be able to work on for the following week and it is not necessary to go into all kinds of theoretical discussions and elaborations because they don't help. Groups II are for the actuality of finding out what is Work and what to apply, how to do it, what the difficulties are that you encounter, and to see how you can overcome them. The little groups are doing quite well, I think, in a very general way. If the tapes are restricted to one hour, it will make it a little easier for me to listen to them because sometimes it is quite boring to me to listen to one and a half hour of spmtimes what I call quite nonsensical talk. It isn't right. I don't want to spend the time on it and if I don't, and then you see you will think that I haven't enough interest to do it. I have absolutely no time for it, but if you really put something in it that is worthwhile I would be terribly interested to listen to it, so of course it almost would become a pleasure. I use that Word advisedly because it is not a pleasure to me. It's a task. It's a thing that I have felt that I must do and I want to continue to do it and hope it is beneficial. There is a time in which you are not going to consider any more what is pleasurable. Either you do it or you don't. When your conscience is sufficiently developed, you know damned well what has to be done and what cannot be done and you have to come to decisions every once in a while. Sometimes you may postpone them because you don't really know what to do and sometimes you cannot allow too much time to elapse and live all the time in uncertainty. It's far better to make a decision and stick to it and see where it will lead to and maybe afterwards you will have to change your mind or that the conditions in which you find yourself

as a result of that, are not right, then there is time enough to change it. What is needed for a person regarding work is a positive attitude. I wish to work. I will do my best. I will apply what I know and for that I will cut out all kind of things that have nothing to do with it and which are quite irrelevant as far as even ordinary work and even ordinary life is concerned. If you can get that gradually through your head, and if gradually your heart can agree with it you can become a man. The Barn is going to help. The Barn is an extremely difficult propbsition. There is in the barn more concentration of the bad, of the worst kind of elements because the people who are together are, you might say, selected because they selected themselves because of their interest in this kind of work and as a result of that, certain things are taking place as a result of work which are not very helpful for living together. The separation of the different centers and the ability of seeing much more what you are will lead to criticism of yourself, partly and partly because of that criticism that you cannot understand why you should criticize yourself, you would start to criticize other people, and that there are forms of behavior in all the different people who come there, little idiosyncrasies that belong to them, that you think obnoxious, there is no question about it, it is a growing concern. It wobbles. There is a hell of a lot to be done, that will require a great deal of attention of many people on the part that they actually want to be sincere and genuine about wanting to help it not only for the sake of the Barn, not only for the sake of maintaining work but mostly for the wish for themselves that they really can extract something from it. I've said it before that I hope that later on when you think about the Barn, think about this period when maybe you get a little older, as I have said before that when you talk to your children, that then this particular period can stand out as

something that you will not forget and that even if you cannot directly indicate the results, I am quite certain the results are there, and that like it or not, that with all the obstructions that you have to go through, and all the objections that you do have of the criticism which now exist that gradually I think you will see much more of a certain line of development which is needed for the development of man as a whole. And if you can, to some extent at least submit to it, you will find out certain things which in another direction you will not find out; because this engages a person totally, not only his mind and not only his heart, but it belongs to his personality and the realization which he gradually comes to the foreground, what is the level on which I live, what is the kind of life, essentially what is it really that I represent as a personality in this work? And you get insight into what you really are. Aside from the fact that you may not be able to do very much about it, there has to be a willingness that you want to, and when you have that proper attitude, sooner or later the opportunity will come in which you can apply even the little knowledge that you might have, so I would like tonight to have the different questions that have accumulated in the smaller groups. You know that I have said before that Tuesday should be devoted at least partly to the possibility of straightening out certain questions that may have been left unanswered, or where there was not enough clarity, and that in the smaller groups that you have run up against difficulties both from the standpoint of leaders and those who attended and there may be certain questions that you think are very fundamental that you think we can talk about. Who has questions of that kind?

Greg Good: Mr. Nyland, sometimes the problem in the small group is where a person is interested in another kind of philosophy or discipline

and that person is also interested in Work. It is very difficult for me to know sometimes what to say to a person who expresses difficulty in handling both of them and wants to know what to do. I am not sure whether to say give up the other thing for such and such a time or whether I should simply say try to keep them separate. The thing I had in mind specifically is Friday but there are also other things that come up.

Mr. Nyland: Well, you know, it depends a great deal on the person who leads the group. If someone mentions something about another point of interest in a philosophy or religion or some other kind of way of life and wants to compare it to Work as we understand it, the person who leads has to have knowledge of both and I think that when the question comes you don't know what to answer, you've got to study yourself to find out what you think, and then you can tell, and the question to keep in mind is what is there in any other kind of a philosphy that is useful for the application in daily life as compared to the role of objectivity and trying to become conscious even with a small part of the brain. And I think there is a very fundamental difference between such philosophies if you compare them with Gurdjieff and if you go honestly to any other kind of a religion and try to find out what is what. But it does require on your part study and knowledge of that what for instance I say what's in the Bible or what does one understand by Zen or what is really in Krishnamurti when that is brought up as a question. You see you have to be sufficiently all around. One has to meet a person on his ground and if they are honestly sincere, I think you can beg the question a little bit by asking them what makes them interested in Gurdjieff and then depending on whatever answer you get, you have time to consider how you will answer it the next time. You see I think it depends on you. I think it is quite logical that the person wants to know what is so good about Gurdjieff and why should he

spend ~~his~~ the time. It is fairly easy to say well if you don't like it, don't come, but of course, that is not answering the question at all. I think it is necessary that you do know why they ask the question and ~~that~~ you can simply ask them what good do they get out of whatever they were following? and where was it that it failed? and what do they expect now from this kind of a method? and if you know that then maybe you can help them. ¶ The leader or ~~the~~ a teacher always has to be just one step ahead of the pupil. If he is a good leader, he will constantly stay one step ahead. He never can afford to be too far removed. He always has to be very close so that there is a remnant and a possibility of increasing trust in the person who tells and ~~though it~~ that has many disadvantages it is the only way by which a relationship can be established on which different kind of information and wisdom can be communicated. The disadvantage is that when one has a closer relationship, I would say almost one step removed that many of the different idiosyncrasies of the teacher or the leader also become quite apparent and it might actually indicate that such a teacher is not the God originally supposed to be. One becomes very human when one is close to someone, but the fact of remaining one step ahead is very important because in that, it will show that the teacher knows how to bend down first and then to continue with the pupil and take him by the hand. ¶ I think it is a long period of training. I don't think it can be acquired easily. It does take time also for one's own study. I think the interest has to be there and it can be encouraged by someone asking a question of that kind and you don't want to sit there and say 'well about that I really don't know much,' particularly when the person, when he is serious wants to find out why should he follow the road of Gurdjieff. But whichever way you want to indicate it, it always has to be based on the

on the assurance that the person who asks knows what you are talking about and that because of that, he is willing to listen. If you sit too much on a throne and you dispense wisdom from above, it does not mean that a person is willing to listen to a person who is so far removed because in the first place he might think that he who is so far above me does not know what your problems are, and in the second place he will start to misinterpret that what is said as coming from far away because on the road between heaven and the earth, there are many possibilities of reinterpretation and it does not become such a direct communication of knowledge. If one is there together with someone and quite close, there is no mistake and that what one says is heard the way it is meant. So, Greg, it means study all you can, yourself. What other things.

Peter Heim: There's something I've run across quite a few times now which for me me are a definite part of work, but which I can't really fit into ABC. The last time someone said something about the difference between inner work and what he was doing becoming less and less clear - it has to do with not losing heart and things like that. It seems to me to require certain words and I don't have the words. I don't have an exact formulation for a of these things it seems.

Mr. Nyland: Ah, I think it takes time, Peter. I think you are quite right that in the beginning one doesn't really know how to answer. And I think that when one undertakes this as a responsibility, one has to remain on a very low level of dispensing information. I think as soon as one ventures out - and sometimes you have to because the other is venturing out with his question - you have to try to bring it back to a simple form. Don't go too far into it when you're not on certain

ground and also when his formulation may be different from your own. The further you can come to ~~what is inside~~ THIS INSIGHT and the realization what is his question ESSENTIALLY, essentially WHAT WOULD BE YOUR ANSWER ~~and what would be essentially your answer~~, the more chance there is of being understood. But if one stays only with the formulation without touching that ~~which~~ WHAT really makes the formulation worthwhile then you can argue for a long time before you even can touch each other. That's why I say if you can reduce it to a very simple level. Whatever his...whatever his inner life is...the question is always, "Is it satisfying to you, the way you are now?" (doing whatever they are doing) And ask them quite definitely, what do they get out of it?

Peter Heim: There have been ideas like, uh whats the use of discipline or what good is friction...

Mr. Nyland: Right.

Peter: Which I know has a definite use but I don' t know how to answer really.

Mr. Nyland: How did you answer it?

Peter: I stumbled quite a bit.

Mr. Nyland: Well, that is probably because you're not sure about it yourself.

Peter: I have a definite feelin about what I should be saying but a lot of it would sound like preaching to me.

Mr. Nyland: Good, if it is difficult for you to formulate it then it is quite possible because there are many things that one feels as the truth for oneself that you don't want to put in words.

I think in such a case you make them feel if you can, that there is something worthwhile in the concept of discipline for you, and you can even say that you cannot really put it in words, but that the way you say it, is so genuine, that they will sit up; and take notice even if they do not agree with you. They will admit there is something in existence that perhaps they don't know. I think it's quite right. But I would not, in such a case, try to argue it out. Because you won't get anywhere. Many times people ask questions that are very glib in the formulation and they miss entirely what you want to say when it has an essential value. And you talk different languages. And particularly when the language is one of feeling, It can only come out in the way you say certain words or the flexibility of your voice, or even the expression on your face or whatever the way is that you look at a person. If he has no 'I' and no way of receiving it as a kind of language then it is the Tower of Babel and it becomes prattle. And it is far better to leave it alone. One simply says, yes, its right...well...maybe...shhh. You try to work and then for yourself you can compare. And see what happens then, you see, but don't run into any kind of an argument...about...about that when it is a pure intellectual question, then of course one has to be very strict and very straight about what is what. And also there is no question of argument. Because I think that people who come to a group come there, or should come there with a desire to know something about work. And it is not in dispute. It is not a debating society. It is not a chance for them to show off or to let you know how wonderful they are. Such a case always should be stopped. "Are you coming to find out about Gurdjieff?" "Well, this is ABC the best way I can explain it. Now you can take it or you can leave it but I have no interest in your descriptions

of how you meditate." You understand what I mean? One can be very simple about it and avoid all kind of arguments. And if they are not satisfied, you tell them, "Well, you go and read, and if you are really interested you will find out." And always be free or loose from telling a person what you think is the truth. Don't simply say that you would like to keep a person because he happens to come to your group. Be entirely free of telling them what you believe is right. And, it doesn't matter what the consequences are because there is nothing else involved and only the desire to communicate something that you happen to know and that may be for their benefit, and you are constantly in a position of giving. And you are not in the position of receiving from them, anything. The difficulty of having to keep the patience because I have to live. It has a different effect. The ulterior motivation that one must then consider. It was beautiful with Gurdjieff. Gurdjieff was absolutely free from the taint of money and from the necessity, and many times he would do away or would eliminate the different things that could have been useful to him in order to create for himself a condition in which he would have to remain alive and awake. And he sometimes would express that by saying ~~it was the~~ that the creation of an emptiness and it has to be filled. And sometimes it would take the form of not accepting certain monies from people where he knew it was not the right way and it was not given for the purpose for the maintenance of work. It was given for entirely different reasons, in order to distinguish themselves and as it were, to bind them then, or to bind Gurdjieff to them so that he would have to say they were kind etc., etc. These are the things that one remembers particularly about Gurdjieff. And also you remember extremely well then such cases where he was in poverty and he had to have them in order to

keep constantly on his qui vive in the real sense of the word.

Peter Heim: I must say that the best meeting we did have was when I started at the beginning with no understanding at all and there were just three people there and I was forced to make something of it.

Mr. Nyland: It was very good.

Peter: And I was forced to make something out of it.

Mr. Nyland: Yes, the emptier we are, the better off we are. We don't want to take with us the ballast that keeps us down at certain times.

Sally Castagno: Question: I wanted to ask you about the place of the various exercises and what it's worth in the beginning. I felt that (someone asked) there was too much emphasis on exercises and not enough simply observation and yet in thinking it over during the week, I realized that it could be very useful for me at times when I couldn't work.

Mr. Nyland: Of course Sally, ~~the strength of the~~ exercises depends on the level of the group and it depends on how far they are and it depends on the person.

Question: There is a lot of talk about draining and sensing and this sort of thing which I felt that...

Mr. Nyland: Unfortunately, it was started because I gave that exercise in Los Angeles at the end in order for Los Angeles to give them something to chew on and that tape of course has gone around a little bit and now everybody is talking about draining and sensing and they want to get that tape in order to listen to it and they were not

there, and it works the wrong way and if they wake up every once in awhile they cannot help it because we have to be sufficiently [illegible] to people who want to actually listen to tape when in the tape there may be ten different subjects and what they really should listen to is only one or two subjects but they get the rest also. There are so many difficulties involved in it. I hinted at it the other day, that if there are new people in a group and you have gone on for a little while with a certain group and new people come in and they are entitled to come in and it may be on the level of a number two group, it may be at the level of number one group or number three, it doesn't matter. They are entitled to come in. You cannot keep on repeating ABC to them and you might give an answer to someone dependent on wherever that development is of that person and it will not fit someone else who is just new, who perhaps is a little inquisitive and cannot understand why so and so gets an exercise and he doesn't. This comes from a desire to distinguish oneself. It remains in Work as well as ordinary life. When I say there are three groups and you belong to number three, then you say, "why not?" am I not good enough to become number two?" and when you are in number two group, "can I come to number one?" When I curse out someone, you say goody, goody until it hits yourself and then you feel sorry. When something is said to someone, it is very definitely in relation to the state in which that person is and the language which has to be used for one person to help him to wake up is different from someone else. If you take it over a very long period and we have been talking about Work already for ten, twenty years practically, you will find that in the beginning certain things were said in a simple way and in a certain way and at the

present time certain things are introduced which give it more of a background and because of the linking up with conditions of ordinary life, sometimes the explanation seems contradictory to the original strict way of intellectualizing about what is work. And one has to take that risk because it cannot be helped, the risk is inherent in this kind of a teaching. If there were a possibility of individual teaching with a pupil, like Rousseau would indicate as a necessity Emile of how to be educated, it would be very beautiful for one pupil provided the man who taught could keep one step ahead of him, ~~because~~ But we are not teaching that way. We are teaching as groups, and teaching by example and teaching by working together and always the word gets around of so and so doing work and reporting on it and then he says that he had states in which he was conscious because something happened to his solar plexus and then the answer is never mind and then someone else comes up next week, He also had exactly the same kind of experience, and of course it wasn't so, but it is stimulated because you feel that unless you have that kind of experience you are not working and the person who happened to have that, and maybe had it, and maybe not, was ~~the one with the proper~~ a answer indicating that he was the best in the class and could come and sit in front and got an A number one, And it is all, ~~this~~ the time this kind of a vanity partly desirous of taking something that doesn't belong to you or to wish credit for that what is not earned, that constitutes the states of man as he is, and to separate that from his honesty and to remain honest regarding his own work and to know what he actually has experienced and to know what he then can believe in and all the different experiences described by someone else should really have no meaning whatsoever,

And there are very few people who can continue not to be affected by someone who says that he has done this and that exactly in relation to work and then the next time appear as if he was the person who experienced it. Gurdjieff constantly brings this necessity of the verification in the own light to the foreground and that nothing really counts unless it is a verification of that what one actually has experienced, and that all the appearances to the outside world don't mean anything whatsoever for a person regarding the development of his own soul. I think there are too many exercises discussed in the small groups. I think exercises are absolutely not necessary for the first year. Gurdjieff gave one in the telescope, the "I am" exercise to new people, and he explained that he wanted to do that in order to give these people a sense that they existed, but he did not elaborate at what was meant and that whenever I have mentioned "I am" and I start to elaborate and explain it may work the wrong way. And still I would take a chance on that and I can criticize myself for doing it, and sometimes when I am honest and I see actually that it has had the wrong results, I have to accuse myself. I think the draining exercise when it is not for draining but relaxing is quite fine. That is, I think it is a necessity in ordinary life that draining or relaxing is of two kinds, an application of that what I call undoing my laziness and recouperating, and the second is a very definite attempt that I want to relax and that I am active in the relaxation. I think it is good to give a distinction between the two. An exercise that has to do with the placing of 'I' and gradually relating the surface to the center is also useful. It is not a direct exercise and only a realization that that what one considers from an outside standpoint is as if something moves to the inside and then encounters

the reality of oneself. As far as sensing is concerned, it can wait for quite a long time before one has to learn how to sense. Because a person in the beginning has absolutely no amunition for it, doesn't even see the necessity of it and never has worked enough to separate the physical center from the emotional and sensing is definitely meant to give something to the physical center which is now being given by the emotional center so it is quite premature. But you see whenever you now consider what we have talked about over the years and you take them out of it a certain exercise which of course we have discussed, because in ten years of actual tape work and in twenty years of actual discussions there have been many things that have had to be added at the proper time for the proper people in order to continue and that happened with Gurdjieff the same way. When he published the first series it was necessary for each person to read it and to hear it but he never published the second series. But it was read and the third series is still, thank God, not published. And so there are, of course, in work different steps. ~~There are many~~ AND WHEN HE talks about the form and sequence in All and Everything, he explains why it is necessary and why premature knowledge is poison. So, premature excercises are poisionous and whenever someone who is just about in work and doesn't know his A from his B ~~from~~ (+) his C and starts to talk about sensing, and starts to talk about maintaining a level of consciousness and being for ten minutes in the presence of something and all the time conscious and knows all about how it is to come to oneself and not to have any particular and observing this and that and so forth. The answer is you don't know what you are talking about. The answer is very strict. You ~~don't know what you are talking about. The answer is very strict.~~ You don't know anything about work. The answer is always you exaggerate and please start work.

If you wish I can tell you again and again what is meant by it, and if you actually have such wonderful experiences now lets put them all together, put them in a box and put a cover on it and stamp on it not to be opened until next time and whenever that next time is I don't know. This is the problem that each person in the small group has, not only that there are different elements and different people will come in at different times but the teachers are so anxious to show that they know and they keep on then talking and elucidating and repeating themselves too much and thereby missing the boat and surely spoiling the sale. If it is a question of selling the newcomers on the ideas of Gurdjieff, I said before it is a different thing if there is a lecture in which there is a logically building up of ideas which are linked together and then find they can be considered an edifice and that the thing then can stand by itself. It's an entirely different problem, and when one starts to answer questions, it depends a little bit on what the person is able to do. Sometimes I criticize Ouspensky when he, in listening to a certain question would say, that is no question, and turn his head away to the others and expected another question. I say I criticized him when I was in the audience and he did this, and every once in awhile looking at it later I said, he had a perfect right to do it, because he had a very definite aim...to expose intellectually what was work and he tried to stick to that and he had no interest whatsoever in what made or propelled the question, whatever was the reason for the person to ask it. I think the answer is as far as I can see in between that every once in awhile it is necessary to, to see where the question comes from, to acknowledge it and then to say yes you know but we are really not talking about that but something else, and whatever the flexibility may be on the part of the person who

reads the book, but there is also a great deal of vanity in a group on the part of the group leader. I think it is necessary to overcome it. I think it is very necessary to know that it exists with all of us and I say this with a great deal of feeling because I know how I am and also how I was and that perhaps I have changed a little but I do know how intellectualized I sometimes could be in the beginning and sometimes afterwards appalled at it. I think it is a human quality and it is also a sign of immaturity, it surely is not wisdom and that we all fall into that kind of a trap, it is also quite logical because that's the only way we will find out. If it can be told, if one can listen to a tape afterwards and really be objective regarding a tape - if one could listen to that as if it was not you and just someone who happens to be talking then of course one can be quite critical if one really puts oneself in that kind of a halter and be slaughtered I think it would be very good to know what is left and if there are just a few bones left that can be used for the soup, it might still be appetizing and digestible. Don't go too far with explaining exercises, it is none of their business as yet. None of the SMALL GROUPS have existed long enough to give them any exercises at the present time. Every once in a while I hear about the I am and inhalation and exhalation. No one of the small groups has experience about what is meant. It is absolutely useless to talk about it and it might even lead them astray. Shy away from it -- sensing, no good -- they don't know what it is, they don't do it in the right way - not even us in Group I, many of us don't know. I talk over the head of some people every once in a while -- for two reasons - one what I call perspective -- I want to give a certain depth to the ideas and where they belong and to what they are related and the other is hurry, to wish to say and to try to formulate as

much as I possibly can, because I will not be able to do it in this kind of a form after I die -- I have a task, I know, and it has to be fulfilled and I work like hell in order to get to heaven, and therefore sometimes it may not be right and sometimes material that I would like to write about, I will keep, I will not publish it, because it is not right as yet. The mistake that was made with Ouspensky in publishing The Fourth Way is exactly that. They came like vultures to pick his estate apart and to find little crumbs, that he had not published and that there were little notes in the book and it was after it was collected. In Search of the Miraculous was more than enough to give an indication what Ouspensky was or what his ideas were about work. The Fourth Way has absolutely no sense and it is wrong and I'm afraid that Ouspensky would blush. The same with Nicoll. Two foreign volumes, so-so at least so it wasn't so bad, then comes the third, then comes the fourth, then comes the fifth, after his death. People can be well meaning and particularly in teaching, because we want of course to communicate. One can feel if it is right for a person but how much harm does one do if one doesn't know. And one is constantly subject to that kind of criticism of oneself and also of others and the others will criticize you and you have to stand whatever it is that your conscience will dictate you can stand on that and no one else can be the judge and whatever faults or mistakes you made goes down in your grave with you, and intentions sometimes may be misunderstood without your knowledge even, and surely without being responsible, and even that one has to let go because after death you cannot correct yourself anymore and

you cannot explain and say "Oh, no, that's not what I meant, I meant it in such and such a way but you read it in the wrong sense." That what is there then has to stand on its own feet. All the different things that have been said in the small groups stand now already as little facts and has been received by the ears of someone who sooner or later will remember exactly that and maybe just in the wrong way and you cannot help it. And there have been of course and I recall them because I remember a period of growth in which there were many things that I would want to say and was carried away but for me it was beautiful to talk about and then one says you are a professor and someone else says ah but you are a preacher, etc. etc. and I say at the present time it is all right. Whatever it may be and may have been, whatever it is now it is of no more concern, but one has to be very careful and that is why I want to hear what takes place in Group II which still is in its infancy of trying to communicate to what I call another kind of a generation, another circle. Ashiata Shiemash had a hell of a time--first 30 people and then out of such initiates to get 100 and really 100, and it is not a question of comparing, it is a question of simply underlining the difficulty that is involved in any kind of teaching that one wishes to give and cannot give at the proper time and only at the proper time the same thing again with Gurdjieff. You would not extract from Gurdjieff anything that he was not willing to give. I've said this. I've illustrated with a little example every one once in awhile and that you hit your head against the wall afterwards, why in God's name couldn't I ask a question because here I was sitting next to such and such and we were driving down and all the time in the world and I sat there and finally getting back to the hotel

and there of course it slipped through my fingers and I stood on the street as we were unloading some of the things and then when we got to the elevator and then upstairs and we went to his room and there I was alone and I said to myself, what happened?" how come I could not ask this or that, and he did not wish to volunteer and he did not wish to see what state I was in until I made, formulated in some way or other that it became a real question, then he would answer. And this is the fault which is still inherent in all small groups -- it is not a direct answering of the question and if it does come finally to that point, it is an overanswering for the sake of wishing to make it very, very clear and it becomes repetitious and it is then when 10 o'clock has to come in one has to leave just a little bit for the appetite of the next cycle so that not everything is eaten and when there is still enough desire left for asking the second question, then one can answer that, but leave 10% of the first question unanswered, to whet their appetite and to see whatever they ask is real for them. That is an extremely interesting experience and one finds out of course what one does not know. One finds out how stupid other people are and one finds out how easy it is to become conceited. All you need is a stupid question. Come forth with questions -- also those who asked who were in the group who did not get a sttisfactory answer - lets work together ... talk about work, clarity, what do you wish, yes?

Question: Mr. Nyland, this concerns the type of atmosphere in reading All and Everything. I find that constantly the people that are involved in the reading, I felt that I should explore because I don't know concretely anything and when you get to certain atmospheres in which Gurdjieff gives out something or starts something then I

the group will take it out in a certain way. and There is a certain point where people, there is a momentum of aliveness and it is almost as if there is a fear, they stop and say, "what am I doing?" is that right and they turn and ask me...

Mr. Nyland: What?

Question: Concerning if I say what is Being Instinctive Data which I can't say that is such and such...

Mr. Nyland: But that I don't want...

Question: I've said that quite a lot...

Mr. Nyland: Say it all the time. Some don't ask questions, you say it is a reading group?

Question: Well there is a discussion afterwards.

Mr. Nyland: No, it has to be restricted.

Question: Well, it's very difficult.

Mr. Nyland: Is it difficult for those who don't want to adhere to it? It is very difficult when you don't make up your mind that you are not going to answer questions. If you make up your mind no answers, tell people to go home. Gurdjieff gave me the task to start a group in New York. At the time right after the book. And he gave me literature to read...it was the unpublished Beelzebub and I said but I have one, he said, no you don't, I will send it to you. Then I said but then supposing we talk about it. He said, "Who talk, who talk what, who knows." He said, "You read." It was enough. Reading groups are reading groups. Afterwards when there is enough of an atmosphere cleared away which is dependent...Oh, David, this we will not allow anymore. We start at a certain time and there is no one who comes in afterward. No, you cannot, I'm sorry yes.

Reading is reading. Logically it will produce a certain effect. It is necessary to have that effect be assimilated and when there is an atmosphere created because of the reading, there is a certain silence which is needed for further digestion and it is very often the only necessity to go home and let it penetrate further, if it can. It can be possible among a group of people who start to learn to know each other a little bit that there are certain effects produced by the reading that one wants to say something about in a very simple way. Not in any way argumentative and not in any way theoretical and the different questions of that kind could be kept on the basis of an emotional involvement and they would be allright because all that would be needed is to say it is an emotional involvement and it would not require an answer. As soon as it is "what does he mean by this?" and "what does he mean by that?" it's no good. The book is not read that way, the book is not to be taught and explained. You know I very seldom talk about All and Everything. I do once in a while just for a minute in order to indicate or say what is the meaning of HUSHIP KAKWAC and things of that kind, but the rest, I leave it alone. It is to be digested by the first reading, the second reading and the third reading and then it is to be digested by the applications of work in daily life and then one then remember a passage of the book and you say, "Oh, that is what he means," and that then is the value of the book. Now, we read it as a group together, in the first place because when you read it yourself, it is quite different from having someone else read it to you, so the person who reads and as I have said before, in any reading group there is only one book. The person who reads, all the others listen, they don't follow. No one makes notes, then it will

a note. They all sit as relaxed as they can and listen and perhaps sometimes criticize the way someone is reading because he doesn't pronounce the words right and of course I would do it quite correctly so forth and so forth. But it goes around and one reads two or three pages until the end and you go home. I know there are some groups that stay together a little bit when they are a little bit more familiar with themselves and then the discussion is not a theoretical discussion at all. It is sometimes how lovely it is, how beautiful, what deep insight it gives me, or it gives me really something that I never got out of it before. Or some kind of a positive attitude but not the desire to try to explain why does he have such long sentences? What is really meant by deptaparaparshinok? Why can't he come to the conclusion when he has to go through about a hundred words before he finally has the final word. Those are things you can do in your own room and you can do what you like with Beelzebub then. You can take the book and you can throw it on the floor and ~~then~~ say God damn it, what is the matter with him, why doesn't he tell what he wants to tell! And whatever it is that you read by yourself it is all right. A person has all kinds of criticism about all kinds of things, there is no objection to it, but he never should air it in the presence of others because it is none of their business, moreover they won't understand it and they may have different criticisms. In the end the person who criticizes will be criticized, but aside from that, it's wrong. One creates in the presence of others some definite state. It is your own. How does one dare to communicate it to someone unless they ask for it? If they ask and they want an

answer to the question. They say how was my reading. I say "bominable." Its allright because they ask for that. They are not just on a volunteer basis saying this and that and that is wrong simply because one little nincompoop thinks it's wrong. Such nonsense. And the same thing takes place in the reading group, because whenever any kind of a statement like that is made say "why the hell does Beelzebub and Gurdjieff write that way?" There have been statements. The second series so much better. "Why does he write a first series like that?" It is only because they don't understand the second series.

Question: Well, you had said one time that while you are talking about what you are reading about that we stop working and that's exactly what I constantly see then there are discussions.

Mr. Nyland: There are many reasons why one shouldn't talk about it. I think it is good for communal interest to do something together like reading, the same time or that they carry an organ down a hill with a little trouble. All these kind of things are useful and the reading certainly is quite right but no more and surely not less. Avoid discussion. When they come from one's heart its a different matter. When a question really is there to be answered, then its worth the asking. Much of what we discuss is just a little material to keep going. I am quite certain that 90% of what there is in tapes is quite valueless. It is only good for some people who at a certain time run up against that kind of a difficulty and then would

like to see if it could be solved. For the then some of the words and a few words of the tape are useful and the rest can be thrown away (words unclear). I'm not saying it should be. I've thought it many times. What to do with it. Burn it up. It would force them to work where they wouldn't work at all. And either one is right. The first one would be a little bit more joyful, the second one definitely would be the sad state of affairs, but at least it would be truthful. Much of the halfway knowledge of a little smattering of this and a little word that one uses in order to indicate that you know this or that in the eyes of the world being recognized and admired. All of that is bla bla in the end.

Andrew Nevai: Mr. Nyland, in the past few months I've had some periods of very good work on myself where I could be quiet and there was some kind of a regular schedule. I don't think in the next few weeks that I'm going to have this kind of a chance, and I've noticed that things have kind of slipped sometimes going across the country, and I was wondering what I should do in a period when there can't be, where I don't think there can be a very regular schedule of getting up in the morning or anything else during the day, or even on a weekly basis. What can I do to maintain a level of work.

Mr. Nyland: I would say, Andrew, be grateful for what you have at the present time and to take in whatever you now experience or whatever you are or whatever happens to experience it in such a way that all the time when you have a chance afterwards and be very grateful for what you have received. In that way you will store up a great deal in yourself which then at the proper time will come out. Don't make attempts (end of sentence unclear). Live at the present time

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experiences of different kinds but when you remain grateful to them you will put them in a special place and you will be able to use them. If you just consider it a matter of fact it becomes very superficial and it will be washed away. It will be useful material for work later on, but not now.

Question: Mr. Nyland, I've thought often about a question that was asked a few months back while you were away by a young girl who was very new, (speak louder please — repeat) and she wanted, she was very sincere, at least that was my impression and she wanted to know how she could make her very first step in work. It was either her first meeting or she hadn't been very long and she was very, very sincere about starting on the right foot, and there were one or two answers of an intellectual nature which passed over her head. That was the feeling I got and I felt that her question hadn't been answered and I've been troubled by that. I've thought about it a lot. I thought how could I have answered if I had.— of h

Mr. Nyland: Did you know the girl?

Question: No, that was the first time I had seen her.

Mr. Nyland: And has she come back?

Question: I haven't seen her. She might be at one of the groups. I don't know.

Mr. Nyland: If you have sufficient interest, try to find out who it was. If you think she was interested, you can ask her if she is still

interested. I would follow it through if it bothers you. Whenever anything bothers you, you have to bring it to a conclusion until there is clarity. You still have a choice that you can take it or leave it but at least when you leave it, it won't bother you.

Questions: One of the reasons it bothers me is because I don't know whether I could have answered her question correctly.

Mr. Nyland: Then, you do as if you had to ask the question and then you are going to give yourself the answer.

Question: I've tried that, yes, and I think for myself I could have answered it. I could have.

Mr. Nyland: Then, you can answer it also for the other. When the answer is clear for yourself, you can always put it in such a word that it is clear for the other. It does not mean that the other will accept it because it depends entirely on their state, but you can be sure of the clarity with which you say it, giving an answer. As you might say, the last word, and then you have to let it go.

Question: There has been a certain discrepancy for me.. My very earliest attempts were mostly trial and error, hit and miss experimentation and it seems that as we are describing work as you (unclear word)...there is a certain...by nature I am a certain way observing physical movements and try to wake up to this.

[illegible] : [illegible] English.

Mr. Nyland: And what is the motivation?

Question: The motivation? The motivation is the wish.

Mr. Nyland: Then one knows what will I do as a first step because if I don't know what the motivation is, I will not take a first step. That she really meant is what is the reason that I should work.

Question: I couldn't answer to any prescribed formula.

Mr. Nyland: No, you don't because it might be something vague but I think the question is are you satisfied? Do you think that life as you are living it is correct, or is there something you wish? ~~to do~~ and if so that you are not satisfied, what do you wish for?

Question: Well, I thought that wish was very strong.

Mr. Nyland: Well, it all depends what she wants it for and that will depend what kind of a step she will want to take because I think one could become very clear. You could say yes I want to deepen my inner life. Well, thats still very vague. But if you start to describe of a certain...I talk to my mother and I lost my temper and I don't want that. That is a very obvious reason why one wants to have at least a motivation. That is not right. One wants to do something. So that question simply resolves itself. What do you wish to do? And only when you know that you can answer a person correctly. You must know first where they live.

Question: It comes from one's own being.

Mr. Nyland: Yes, if you talk one language, you don't hear because I happen to live in Greece and you live in Italy. Yes, its getting. I don't look at the tape anymore, but I look at your faces. I look at the dripping perspiration, yes, I do, don't think I don't.

Question: In line with what you said, as far as knowing what you want and knowing what you wish and feeling something is wrong with yourself, and wanting to do something bout it. I just wanted to say that when I read Gurdjieff for the first time, I did not at that moment want anything. It was like I wasn't aware of where I was at all and I think that this sometimes is the case. That people are blind to themselves and it is like Gurdjieff opened me up to myself and I found that it was a totally new thing. It was like I was being exposed to a view of the world and myself in it and I had never read before, I had never seen before and that is why I'm here but what happened to me is that it seems that my defenses against this shock, this initial shock, have grown stronger and I need, it seems, a constant reawakening, constant shock, ~~have grown stronger and I need, it seems, a constant reawakening, constant shock~~, constant coming to meetings, which are a kind of a shock, to open myself up, to let myself be influenced again because the reading has somehow worn off. Its like you read the same book again, except in this case All and Everything, and it doesn't have the initial impact.

Mr. Nyland: I think it goes up and down and I think that sometimes one overeats and has to digest and sometimes conditions are a little bit too much and there is no time and no desire. Sometimes one is taken up by something that really interests you and you [illegible]

you don't consider what it is necessary to thank God for it. I think there are many different ways in daily life that will affect one and at certain times my interest in wanting to work is based on a necessity and the other times when it comes up as a (unclear word) itself, I say (unclear word). So, I think that as a general statement for oneself you can expect a (unclear word) every once in awhile (unclear sentence). But one needs every time a certain (unclear word). I think its (unclear word) because thats what one tries to do to try to erect something in which in a country of animosity and it is immediately affected by something unnatural, by all the facts of nature and that that what I experience as a human being in wanting to grow, and the fact that I will not grow normally, then I have to grow extranormally or abnormally or in any event in a different (unclear word) sense and it means that there has to be some kind of a force or impetus that comes from a different source than earth. Now when I read or when I come in contact with Gurdjieff it may be that that particular kind of a source is expressed in a book which (unclear word) at that point (unclear word) so the question is again to find in oneself in such conditions when I am a little low how is it that I am low. ~~How is~~ that I am low is already an indication that I am not (unclear word). Then I find out certain things only at certain times and at other times they are so (unclear word). I wonder what is it really in me that cannot make me constant, and at certain ~~times~~ when it comes I will swear up and down that it will always be with me

and that my love for Gurdjieff will always be love for Gurdjieff and then I find myself (sentence unclear). This is a form of behavior that when you look at yourself then and you have to acknowledge that (unclear word) exists you also must acknowledge (unclear word) and to give you (unclear word) realization of trying to find again and again that what you experienced before never can be regained by repeating, but it can be regained by creating a situation in which you are awake and then it maybe the same kind of experience which affected you before, can then be there also again as an experience. But you see at this time so that all these kinds of things (unclear word) I am affected when I go down a little bit can I at such a time when I see this coming, wake up to myself, and can I accept the condition in which I am the way it is, without criticizing it or accusing it or explaining or rationalizing it but then being what I am, and then being awake I can ever hope that in that state I will be able to see what is the next road. So the answer is all the time Work but the question is when to apply it. Should I wait until the Zilnotrag has disappeared a little until I can regain myself or should I now before it starts oppose it and get out of its way and not be crushed by the (word unclear). All right?

Mr N: I think - how, what, who said —

Question: (all of question unclear because of noise on tape except for the following) my character is very weak —

Mr. Wyland: You know so often I link up work with a capital W with ordinary life and work in ordinary life and I say that a person cannot really work unless he has solved the problems of ordinary life sufficiently. Not to such an extent that he can leave it alone. He probably will always remain engaged in it. The

necessity for a man who feels he is weak. Maybe he is weak for work. Maybe he is not weak for something in his ordinary life. But he has to start in ordinary life to accomplish something dynamic in him. God is not interested in anyone who sits still. He is not interested in someone who sits absolutely still and in meditation and admires him. That is not my concept of God. God is a living creature constantly manifesting in all kinds of forms. Thats the idea of a universe, otherwise there wouldn't be a universe. There would be just absolute existence and it doesn't, it isn't. It is constantly changing from one place to another into different forms and life being representative of form disappearing as a form continuing as life again becoming created in some other kind of a form. This is the aim of a man. He wishes to work for his soul. He has to establish in himself a dynamic quality of being alive, I call it alertness. In ordinary sense of the word, in life, in whatever little ambitions he may have. Not to sit and think about his sins and to think about how weak he is and what he can or cannot do, but simply to do certain things, even sitting in the garden and reading and walking and painting and doing any kind of ordinary activity in ordinary life so maybe at the end of the day you are damned tired and want to go home and fall asleep. After some time of that you will see that there is a lack of a balance and that ordinary life and whatever activities there are and whatever perhaps your ambition there may be is not satisfying enough to give you a poise for yourself then you will go and wish to work and not until then. It is not a question of saying I cannot work, I cannot work. This is damned non ense. Each person can work even if it is just for a second. There is no question about it.

Question: (unclear) That is not my question—

Mr. Hyland: Your question is you said you were weak.

Question: Yes, but it's not about work.

Mr. Hyland: In ordinary life do what you can do. What's the matter with ordinary life? If you cannot do it here. Go somewhere else.

Question: (unclear). about cigarettes Somebody who can't stop smoking.

Mr. Hyland: Well, it is probably very difficult for some of them. It may be very difficult for some of them. It's a habit.

Question: Should one stop smoking or should one try to observe?

Mr. Hyland: I don't know. Who are you talking about? Who is the person that should stop smoking. You? Good. Then stop smoking. Stop smoking. Ya okay. Good, now you are not weak if you have stopped smoking. There is nothing weak about it. You make up your mind and you share this now as a promise and then when it becomes a vow in the group it's a different thing because that will be that serious that you kill yourself if you smoke. Do you understand what I mean? Shall we stop this because it is much too wet and I all the windows to ~~wouldn't want you to~~ get your feet wet. Good night everybody.